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**To:** Instructional Quality Commission  
c/o Thomas Adams, Executive Director  
1430 N Street, Suite 3207  
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**Re: Edits to the Draft Narrative**

We have received the most recent draft narrative and find that while it has improved minor issues, it is actually retrogressive with regard to the major issues of Aryan Invasion, caste and the description of the Hindu beliefs. We therefore offer again a list of edits to bring this document up to proper standard of historical accuracy and adherence to the State of California education codes. It has yet to become an authentic portrayal of the history of India and the Hindu faith.

We found good guidance—unfortunately not actually followed with regard to India—in this opening statement of the narrative: “One of the great historical projects of the last few decades has been to shift from teaching Western Civilization, a narrative that put Western Europe at the center of world events in this period, to teaching world history. Decentering Europe is a complicated process, because themes, periods, narratives, and terminology of historical study were originally built around Europe.”

We hope the Instructional Quality Commission will now review and adopt these carefully considered edits.

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Acharya Arumuganathaswami  
Managing Editor  
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## Proposed list of edits submitted by:

**UBEROI FOUNDATION  
INSTITUTE FOR CURRICULUM ADVANCEMENT  
October 8, 2015**

**Dr. Shiva G. Bajpai, Director  
Professor Emeritus of History, California State University Northridge**

**Acharya Arumuganathaswami, Managing Editor, Hinduism Today**

| Grade Six<br>Narrative of September 25: The Early<br>Civilizations of India  | Proposed Edits to Narrative  |
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| lines 789-790, grades 6-8<br><b>1. The river valley was <del>larger than</del> either Mesopotamia or Egypt, and its soil was very rich.</b>  | lines 789-790, grades 6-8<br><b>1. CHANGE</b> The river valley was <u>twice the size of</u> either Mesopotamia or Egypt, and its soil was very rich.<br><br><u>Justification:</u> Students should understand the relative size of these civilizations, partly to counter the Eurocentric approach to history as advised in the above introduction .            |
| line 797-798<br><b>2. Arising in the third millennium BCE, the Harappan civilization attained its zenith between about 2600 and 1900 BCE.</b>  | line 797-798<br><b>2. Add: "about 2600 and 1900 BCE, <u>with an estimated population of five million, nearly 20 percent of the world's population.</u>"</b><br><br><u>Justification:</u> Otherwise students have no sense of perspective on the size of India's early civilization.  |
| line 802-804<br><b>3. Some of the statues and figurines show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in meditating posture.</b> | line 802-804<br><b>3. ADD UNDERLINED:</b> "Some of the statues and figurines, <u>as well as images on the seals,</u> show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in <u>a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting "namaste."</u> |

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|   | <p><u>Justification:</u> It is important for the students to understand how much of this imagery and sculpture are related to Hindu practices. We believe the above figurine in "Namaste" posture is especially informative.</p>   |
| <p>line 810</p> <p><b>4. CHANGE:</b> Indian history then entered the Vedic period (ca. <b>1500-500 BCE</b>), an era named for the <i>Vedas</i>, Sanskrit religious texts passed on for generations through a complex oral tradition.</p>  | <p>line 810</p> <p><b>4. CHANGE:</b> <i>1500-500 BCE to <u>ca. 2000-500 BCE</u>.</i></p> <p><u>Justification:</u> Need to update to more recent historical research. The 1500 BCE date for the Vedas was proposed in the 19th century, prior to the discovery of the Harappan culture and prior to the discovery by satellite photos of the dried Sarasvati river bed. Previously the river was thought to be mythical. Since the Rig Veda repeatedly describes the Sarasvati as a mighty river flowing from the Himalayas to the ocean, much of that scripture had to be composed before the river dried up in 2000 BCE.</p>  |
| <p>lines 812-821</p> <p><b>5. DELETE THIS TEXT:</b> <del>In that period, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered South Asia, probably by way of Iran. Gradually, Indic languages, including Sanskrit, spread across northern India. They included the ancestors of such modern languages as Hindi, Urdu, and Bengali. The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with populations perhaps ancestral to those who speak Dravidian languages, such as Tamil and Telugu in southern India and Sri Lanka today. In the same era, nomads who spoke Indo-Iranian languages moved into Persia. Indic, Iranian, and most European languages are related.</del></p> | <p>lines 812-821</p> <p><b>5. REPLACE WITH:</b> <u><i>The people who composed the Rig Veda lived in the "Land of the Seven Rivers," which corresponds to the Harappan/Indus-Sarasvati region. The Rig Veda describes the Sarasvati as "the most mighty of rivers" flowing from the Himalayas to the ocean. Therefore the Rig had to be composed before 2000 BCE, by which time the river had dried up. The Sanskrit language is part of the Indo-European family of languages, which includes most languages of northern India, such as Hindi, and nearly all of the European languages including Latin and Greek. To explain how Sanskrit came to be in India, 19<sup>th</sup>-century historians proposed that Sanskrit-speaking people came in a series of invasions from central Asia, destroying the existing Indian civilization. But there is no evidence of such conquest. Today some historians hold that the Vedic people came in peaceful migrations from central Asia; a growing number of others believe they were indigenous to India. Historically, there was a significant</i></u></p> |

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|   | <p><b><u>dispersion of Harappan-Saraswati society from 1900 BCE onward, likely caused by ecological changes, with a large section of the population moving to the Ganga plains and other areas within and even beyond India.</u></b></p> <p><u>Justification:</u> Here in the revised narrative we encounter the Aryan Invasion in disguised form--not using the words <i>Aryan</i>, <i>invasion</i> or <i>migration</i>, but instead <i>spread</i>--the first of three great notions about India created by the 19th century Orientalists of Germany and England. There is no indisputable evidence for this movement of people.</p> <p>We are talking about an implausible scenario in which a migrant group not only imposes political control without warfare over more than five million people of the Harappan civilization spread over a quarter-million square miles of land, but also a new language, a religion dominated by the brahmins and the entire caste system. The recommended text is historically accurate and neutral with regard to this contentious point about Indian history.</p> <p>The important historical point to be made here in this last sentence is that the population of the Harappan civilization dropped drastically with people moving both east and west to more suitable environments in which to live.</p> |
| <p>lines 822-823</p> <p><b>Insert 6.</b> Later in the Vedic period, new commercial towns arose along the Ganges, India's second great river system.</p> | <p>lines 822-823</p> <p><b>6. Insert:</b> Later in the Vedic period, new <b><u>royal and</u></b> commercial towns arose along the Ganga, India's second great river system.</p> <p><u>Justification:</u> Major towns were established by kings, such as Indraprastha on the river Yamuna, the Pandava royal capital created by clearing a forest. Its establishment was not the result of commercial activity. Also, the preferred spelling is Ganga, not the Anglicized Ganges.</p>   |

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| <p>lines 823-825</p> <p><b>7. DELETE THIS TEXT:</b> <del>In this era, Vedic culture (or Brahmanism in the existing standards) emerged as a belief system that combined the beliefs of Indic speakers with those of older populations.</del></p>  | <p>lines 823-825</p> <p><b>7. REPLACE WITH:</b> <u><b>By 600 BCE the social, religious, and philosophical ideas and practices central to early Hinduism are fully evident and in continuity with the Harappan culture and the teachings and ceremonial worship described in the Vedas.</b></u></p> <p><u>Justification:</u> The explanation in the revised narrative assumes the Aryan invasion/migration as a fact when it is a disputed idea, absent any historical evidence. It cannot, therefore, be the basis for conjecture regarding the emergence of a belief system resulting from a supposed combination of new arrivals with older populations.</p>   |
| <p>lines 827-829</p> <p><b>8. REPLACE:</b> <del>Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins.</del></p>   | <p>lines 827-829</p> <p><b>8. REPLACE WITH:</b> Nineteenth-century historians spoke of a priest-dominated religion at this time called Brahmanism, but this concept has been discarded.</p> <p><u>Justification:</u> The proposed revision is simply a restatement of the discarded concept of Brahmanism (in the 2005-6 edits process) without using the word Brahmanism, just as edit 6 was a restatement of the Aryan Invasion without using the words <i>Aryan Invasion</i>.</p>   |
| <p>lines 829-846</p> <p><b>9. DELETE:</b> <del>The brahmin class expounded the idea of the oneness of all living things and of Brahman as the divine principle of being. The Hindu tradition is thus monistic, the idea of reality being a unitary whole. Brahman may be manifested in many ways, including incarnation in the form of deities, including Vishnu, preserver of the world, and Shiva, creator and destroyer of the world. These gods could be seen as aspects of Brahman, an all-pervading divine, supreme reality. Vedic teachings gradually built up a rich body of spiritual and moral teachings that formed the foundation of Hinduism as it is practiced today. These teachings were transmitted orally at first, and then later in written texts, the Upanishads and, later, the Bhagavad Gita. Performance of duties and</del></p> | <p>lines 829-846</p> <p><b>9. REPLACE WITH:</b> <u><b>In addition to the early Vedic and Upanishadic texts, Hindu scriptures taking their present form at this time include later Upanishads, the Ramayana, Mahabharata, Bhagavad Gita, Puranas and Agamas. Brahman, the Supreme God, is defined in scripture as immanent (present throughout the world) and transcendent (beyond it as well). In action, Brahman creates, preserves and dissolves the universe over vast periods of time. Brahman also becomes the various Deities with multiple names and forms who are worshiped as distinct personal Gods or Goddesses, such as Vishnu, Shiva, Sarasvati, Durga, etc. Key Hindu beliefs evident at this time include the identity of the soul (atman) with Brahman, dharma (including ethics, law and justice), karma,</b></u></p> |

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| <p><del>ceremonies became one dimension of the supreme quest to achieve oneness with divine reality. That fulfillment, however, demands obedience to the moral law of the universe, called dharma, which also refers to performance of social duties. Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity. Progress toward spiritual realization is governed by karma, the principle that right deeds done in one lifetime condition an individual's place in the next one.</del></p>   | <p><u><b>reincarnation, and liberation from rebirth. The supreme quest is to achieve oneness with God.</b></u></p> <p><u>Justification:</u> The proposed narrative is inauthentic, not reflective of common Hindu belief and appears intended to reinforce the primacy of caste in the presentation of Hindu thinking. It also avoids allowing Hindus any belief in the Supreme Being, reinforcing the assumption throughout the narrative that only Abrahamic religions have a true Supreme Being worthy of being capitalized. The principle of karma is much larger than the one defined: that it determines the next birth.</p> |
| <p>lines 850-861</p> <p><b>10. INSERT:</b> As in all early civilizations, Indian society witnessed the development of a system of social classes. Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria. Jatis initially shared the same occupation and married only within the group. This system, often termed caste, provided social stability and gave an identity to each community. The <i>Vedas</i> also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers). A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself. In addition, by 500 CE or earlier, there existed certain communities outside this system, the "Untouchables," who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.</p> | <p>lines 850-861</p> <p><b>10. INSERT AT END: ...and sanitation. <u>Teachers should make clear to students that jati was a social-economic and cultural structure rather than a religious belief. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste.</u></b></p> <p><u>Justification:</u> Move these two good statement from the following paragraph of the revised narrative to the end of this one.</p>   |
| <p>lines 862-887</p> <p><b>11. DELETE: <del>Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones. This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and</del></b></p>  | <p>lines 862-887</p> <p><b>11. DELETE ALL BUT TWO SENTENCES OF THIS PARAGRAPH, "Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. " (WHICH ARE MOVED TO THE PREVIOUS PARAGRAPH).</b></p>  |

~~occupational groups distinct from one another in daily life. Over the centuries, the Indian social structure became more rigid, though perhaps not more inflexible than the class divisions in other ancient civilizations. When Europeans began to visit India in modern times, they used the word "caste" to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other. Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the "caste" label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy. The teacher has students draw a social hierarchy pyramid of the varnas and compare that pyramid with the Mesopotamian social hierarchy pyramid they made earlier. In both cases, rulers, political elites (warriors and officials) and priests were on the top of the social hierarchy. This was a common pattern of premodern societies.~~

Justification: There is no comparable analysis of any other society made in the K-12 narrative, and no reason to increase the coverage of caste from 81 words in the 2014 draft to 401 words in the face of the student testimony of the humiliation and bullying they were subject to precisely because of this focus on caste in India. Social class is a subject of discussion for no other religion in the entire narrative. For example, on page 250, the feudal system is described in part, "Knights, as lords of the manors, also controlled the serfs, peasants who were tied permanently to the manor and obligated to give their lord labor and crops in return for security." There is no explanation of why this system of virtual slavery was allowed to operate within Christian society. We found no discussion of social class in the narrative's coverage of Judaism or Islam, nor in the coverage of China, Korea or Japan. On page 247 of seventh grade, slavery is mentioned as a possible cause for the fall of Rome, but no mention is made of this slavery having continued to exist under Christian rule of Rome. In grade eight, this question is asked, "Students can also wrestle with a question faced by some Founding Fathers: How could the nation's ideals of freedom, liberty, and democracy be adopted alongside slavery?" with no reference at all to Christian justification of slavery which was, in fact, crucial to slavery's preservation. Also in grade eight, the discussion of the fate of the Native American Indians on page 362 fails to mention the part of Christian missionaries. In the entire otherwise frank discussion of slavery on pages 300 to 301 there is no mention of the historical Christian and Muslim justification of the practice from a religious point of view. This was highlighted, in fact, during the recent visit of Pope Francis, who was asked to rescind the papal Bull, Romanus Pontifex of Nicholas V issued January 8, 1455, which apparently is still in effect. The Bull, available on line, in brief authorizes the Portuguese king, Alfonso, to "invade, search out, capture, vanquish, and subdue all Saracens [Muslims] and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms,

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|  | <p>dukedom, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery." Sarah Augustine, a professor of sociology at Heritage University on the Yakama Indian Reservation in the state of Washington, states in a recent article in the <i>Christian Century</i> with regard to this effort to rescind the Bull that it, along with other papal decrees, created the "Doctrine of Discovery" under which the native peoples of America were enslaved and their lands seized and which is still cited in American law. She states in the article, "In our secular society it is hard to grasp that in lands colonized by Europe, (North, Central and South America, Africa, parts of Asia, Australia and New Zealand), the land-tenure system is based upon a religious doctrine." As the Hindu students themselves passionately stated, it is grossly unfair for Hinduism to be singled out for criticism of the social system of India while every other faith is given a pass on the same issue. This is adverse reflection on the Hindu faith. Caste is not central to India's contemporary social-economic organization and many persons are in favor of dropping caste in the Indian census report. Caste first became an issue in India because of the Indian census started during British colonial times.</p> |
| <p>lines 883-887<br/> <b>12. DELETE: <del>Although ancient India was a patriarchy,</del></b> women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men. They participated equally with their husbands in religious ceremonies and festival celebrations. Hinduism is the only major religion in which God is worshipped in female as well as male form.</p> | <p>lines 883-887<br/> <b>12. REPLACE WITH UNDERLINED: <u>Although ancient India was a patriarchy, In ancient India</u> women had a right...</b></p> <p><u>Justification:</u> According to the Encyclopædia Britannica (2007) entry on matriarchy, and other sources, most anthropologists hold that there are no known societies that are unambiguously matriarchal. Why, therefore, should India be characterized in this fashion when patriarchy was the usual pattern in ancient times? Also, no such stress was made in the narrative for other societies or religions. In fact, the only other place the word patriarchy appears in grades 6 to 8 is on page 194 with reference to Mesopotamian society. The word does not appear even once in the grade 9 to</p>   |



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|  | 12 narrative, despite describing patriarchal societies. This is adverse reflection on Hindu society, a gratuitous and unnecessary statement as well as historically inaccurate.   |
| <p>lines 888-897:</p> <p><b>13 CHANGE:</b> One text Hindus rely on for solutions to moral dilemmas is the <i>Ramayana</i>, the story of Rama, an incarnation or avatar of Vishnu, who goes through many struggles and adventures as he is exiled from his father's kingdom and has to fight a demonic enemy, Ravana. Rama, his wife Sita, and some other characters <b>always make the correct moral decisions in this epic work</b>. The teacher might select the scene in which Rama accepts his exile, or the crisis over the broken promise of Sugriva, the monkey king, and then ask students: What is the moral dilemma here? What is the character's dharma? In this way, students can deepen their understanding of Hinduism as they are immersed in one of ancient India's most important literary and religious texts.</p> | <p>lines 888-897:</p> <p><b>13 CHANGE:</b> Rama, his wife Sita, and some other characters <del>always make the correct moral decisions in this epic work</del> <b><u>are challenged by critical moral decisions in this epic work.</u></b></p> <p><u>Justification:</u> There is legitimate debate among Hindus about certain decisions made by the main characters in the <i>Ramayana</i>. The blanket statement "always make the correct moral decisions in this epic work" is therefore incorrect.</p> |
| <p>lines 907 to 910</p> <p><b>14. ADD:</b> In India, through the teachings of Mahavira, Jainism, a religion that <b>encouraged the idea of <i>ahimsa</i>, or nonviolence</b>, paralleled the rise of Buddhism.</p>   | <p>lines 907 to 910</p> <p><b>14. ADD:</b> <b><u>...encouraged the idea of ahimsa, or nonviolence, already a key concept in Hindu dharma, paralleled...</u></b></p> <p><u>Justification:</u> It is not debatable that reference to ahimsa as a central concept of Hinduism can be found in scriptures, such as the <i>Upanishads</i>, dating centuries before the appearance of Mahavira in the 6th century bce. This change acknowledges the original source within Hindu thought.</p>                   |
| <p>lines 918 to 920</p> <p><b>15: REPLACE:</b> <del>Beginning his reign with military campaigns, he had a strong change of heart, converted to Buddhism, and devoted the rest of his rule to promoting nonviolence, family harmony, and tolerance among his subjects.</del></p>  | <p>lines 918 to 920</p> <p><b>15. REPLACE WITH: <u>"He turned to Buddhism at the height of his power, renounced war and pursued a policy of peace towards all countries. As with the Hindu rulers before him, he governed on the basis of moral and ethical principles, especially nonviolence, religious harmony and family solidarity."</u></b></p> <p><u>Justification:</u> Both Hindu and Buddhist kings before and after Ashoka led military</p>   |

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|   | <p>campaigns; as well, both Hindu and Buddhist kings promoted nonviolence, religious harmony and family solidarity. The implication of the revised narrative is that these qualities were somehow unique to Ashoka on account of his conversion to Buddhism. This is not historically accurate.</p>   |
| <b>Grade Seven</b>  |   |
| <p>743-758, page 266:<br/> <b>16. ADD:</b> After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in northwestern India. Sometimes Turkish Muslim leaders forced Hindus to convert, but at other times rulers practiced religious toleration. The most powerful of these states was the Delhi Sultanate. Islam became firmly established politically in the north as well as in some coastal towns and parts of the Deccan Plateau, <b>although the majority of the population of South Asia remained Hindu.</b></p> | <p>743-758, page 266:<br/> <b>16. ADD UNDERLINED:</b> ....<b><u>although the overwhelming majority of the population of South Asia remained Hindu.</u></b>"</p> <p><u>Justification:</u> This is a more accurate statement for the time period. Hinduism was unique for surviving the Muslim incursions into its lands.</p>   |
| <p>1543-1545, page 306:<br/> <b>17. CHANGE</b> A new world religion, Sikhism, was founded in 1469 <b>in South Asia</b>. Sikhism was founded by Guru Nanak, a social reformer who <b>challenged the authority of the Brahmins and the Hindu caste order.</b></p>   | <p>1543-1545, page 306:<br/> <b>17. REPLACE BOLD TEXT WITH UNDERLINED:</b> A new world religion, Sikhism, was founded in 1469 <b><u>in India</u></b>. Sikhism was founded by Guru Nanak, a social reformer <b><u>who stressed the personal worship of God, the equality of all people and challenged the power of the Mughal empire.</u></b></p> <p><u>Justification:</u> We object to the use of the word South Asia as a backward projection of modern classifications. The area in question was "India" at the time. The revised wording on equality avoids adverse reflection by the direct mention of Hindu caste order and lack of supporting evidence. It is also more in line with the revised sixth grade narrative which says, "Teachers should make clear to students that this was a social and cultural structure rather than a religious belief." We recommend keeping "challenged the power of the Mughal empire" as a historically characteristic feature of the development of the Sikh religion. It is comprehensive and accurate, and we believe very much in line with the Sikh view of their</p> |

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|  | own history.   |
| 1551-1552, p. 306<br><b>18. CORRECT:</b> With the addition of Sikhism, there were now three major religions in India.  | 1551-1552, p. 306<br><b>18. CORRECT:</b> With the addition of Sikhism, there were now <del>three</del> <u>four</u> major religions in India.<br><br>Justification: The four religions are Hinduism, Buddhism, Jainism and Sikhism.   |
| lines 1552 to 1556, p. 306<br><b>19. CHANGE:</b> While relations between people of different religions were often peaceful, <b>some Mughul rulers, who were Muslims, persecuted Sikhs.</b> Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.      | lines 1552 to 1556, p. 306<br><b>19. REPLACE:</b> <del>"some Mughul rulers ... persecuted Sikhs,"</del> with <b><u>"generally, most Muslim rulers ... persecuted Sikhs as well as Hindus and Jains."</u></b><br><br>Justification: It is historically more accurate to say most rulers persecuted the Sikhs, as well as the Hindus and Jains.  |
| lines 1566 to 1570, page 307<br><b>20. ADD:</b> On a global scale, religious change in the early modern period tended to promote more personal forms of practice at the <b>expense of the power of entrenched religious institutions and clerics.</b> Religions continued to spread as people sought ways to understand the changes happening around them. | lines 1566 to 1570, page 307<br><b>20. ADD:</b> to <b>"at the expense of the power of entrenched religious institutions and clerics"</b> add <b>"especially in Europe and the Middle East."</b><br><br>Justification: This is an example of the Eurocentric paradigm warned against in the introductory pages of the revised narrative. It was mainly Europe which had "entrenched religious institutions and clerics" with power to rival kings. This was not the situation in India, in particular. (See, for example, Yelle, Robert, <i>The Language of Disenchantment: Protestant Literalism and Colonial Discourse in British India</i> , 2013, or Gelders, Raf, and Willem Derde, "Mantras of Anti-Brahmanism: Colonial Experience of Indian Intellectuals," in the <i>Economic and Political Weekly</i> 38.43 (2003): 4611–17.) This is an Orientalist projection of European developments upon Indian history. |
| Grade 7, lines 671-758, <b>South Asia, 300 to 1200</b>   |  |
| lines 685 to 687<br><b>21 DELETE:</b> <del><i>Travel and internal colonization by settlers from northern into southern India</i></del> helped produce a common Indic culture that unified the people of the subcontinent. Buddhist monasteries and Hindu   | lines 685 to 687<br><b>21 REPLACE WITH:</b> <b><u>"The level of interaction in all aspects of life--commercial, cultural, religious--among the people of various parts of India was intensive and widespread during this time</u></b>  |

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| <p>temples and schools spread.</p>   | <p><b><u>period, much more so than in earlier periods. This helped produce a common Indic culture that unified the people of the subcontinent."</u></b></p> <p><u>Justification:</u> We find the term "internal colonization" to be a loaded phrase. We are talking about the travels and internal movements of people to neighboring areas, not of large scale movements with the intent of domination implied by the term colonization. That is not what happened. The issue of internal movement during this period has not been investigated thoroughly. We do know that travel was extensive across the entire subcontinent during this time.</p> |
| <p>lines 688 to 689<br/><b>22 DELETE:</b> <i>Sanskrit became the principal literary language throughout India.</i></p>   | <p>lines 688 to 689<br/><b>22 REPLACE WITH:</b> <b><u>"Sanskrit became the standard language of communication, composition, intellectual and artistic production for religion, law, diplomacy and literature, not only among Hindus but also Buddhists and Jains. This was true not only for India but for the regions beyond India, especially Southeast Asia, where the Sanskrit epics Ramayana and Mahabharata were very popular."</u></b></p> <p><u>Justification:</u> Sanskrit was far more than just the language of literature; it permeated the culture of not only Hindus but also Buddhists and Jains.</p>                                   |
| <p>lines 701 to 709<br/><b>23 REPLACE:</b> Hinduism continued to evolve with the Bhakti movement, which emphasized personal expression of devotion to God, who had three aspects: Brahma, the creator, Vishnu, <del>the keeper</del>, and Siva, the destroyer.</p>   | <p>lines 701 to 709<br/><b>23 REPLACE WITH:</b> <b><u>"Vishnu, the protector"</u></b></p> <p><u>Justification:</u> We don't think "keeper" is a useful term. "Vishnu the keeper" gets only 7,000 hits on Google, while "Vishnu the protector" gets 118,000. <i>Protector</i> is the more common term and typically used.</p>   |
| <p>lines 721 to 726<br/><b>24 REWRITE:</b> After they share their interpretations, the teacher points out that <b>pre-modern rulers displayed their power through temples</b> and that the architectural similarities among the temples are evidence of a shared culture of rulership in the region. <i>In</i></p> | <p>lines 721 to 726<br/><b>24 REWRITE:</b> We take issue with this: <b><u>"pre-modern rulers displayed their power through temples."</u></b></p> <p><u>Justification:</u> The idea of religious structures being an expression of the king's power is a</p>  |

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| <p><i>addition to personal religious motives, Southeast Asian kings could build up their prestige and legitimacy by adopting the cultural, religious, and artistic styles of the powerful and prestigious Indian kingdoms and empires.</i></p>             | <p>Eurocentric concept. The premises of this statement are wrong in terms of India. All temples were not built by kings, nor did all kings build temples. The intent of the Indian Hindu kings who built temples was to share their piety with the common people, not necessarily to display their power. It may have been true in Southeast Asia where the culture was developing state-based power, but the blanket statement that pre-modern rulers displayed their power through temples is historically inaccurate with regard to India, and this exercise should be adjusted accordingly to be sensitive to historical authenticity and the cultural ethos of India.</p> |
| <p>lines 730 to 731<br/> <b>25 DELETE:</b> <i>At the same time, Christian and Muslim missionaries were also spreading their universal religions.</i></p>   | <p>lines 730 to 731<br/> <b>25 DELETE:</b> <i>spreading their universal religions.</i></p> <p><u>Justification:</u> What's really being talked about here is religions with an aggressive missionary approach to people of other religious traditions with the goal to make them abandon their ancestral faith and convert to the new religion. We don't think this questionable activity, which directly contributed to the deaths of millions of native peoples, should be justified by the term "universal religion." We recommend the term universal be dropped.</p>   |
| <p>lines 524 to 526<br/> <b>26 ADDITION:</b> Muslims did not force Christians or Jews, "people of the book," to convert, <b>but people of other religions were sometimes forced to convert. Non-Muslims had to pay a special tax to the caliphate.</b></p> | <p>lines 524 to 526<br/> <b>26 ADDITION:</b> ...<b>but people of other religions were forced to convert most of the time in India as well as in other countries such as in central Asia.</b></p> <p><u>Justification:</u> The present wording downplays the scale of forced conversion of Hindus and other people under Muslim rule, which was the usual pattern especially between the 8th to 15th centuries.</p>   |
| <p><b>Grade Nine to Twelve</b></p>   |  |
| <p>Lines 456 to 460, page 405<br/> <b>27 ADD:</b> Classical texts such as <i>The Odyssey</i>, the <b>Bhagavad Gita</b>, the Aeneid by Vergil, Antigone by Sophocles, the Analects by Confucius, the Sri Guru Granth Sahib,</p>                             | <p>Lines 456 to 460, page 405<br/> <b>27 ADD after "the Ramayans": Upanishads,</b></p> <p><u>Justification:</u> Selected Upanishads provide a concise statement of high Hindu philosophy in</p>  |

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| <p><b>Ramayana</b>, Greek myths, and the Bible are all good starting points. From the Middle Ages through the early modern era, <b>Urdu poetry</b>,</p>  | <p>a manner which should be of interest to the students.</p>  |
| <p>lines 460 to 462<br/> <b>28 CORRECTION:</b> Chaucer and Shakespeare's texts, Islamic architecture like Alhambra or Cambodia's Angkor Wat, West African iron regalia, and monuments and basketry from indigenous groups in the Americas all provide insight into earlier times.</p>                        | <p>lines 460 to 462<br/> <b>28 CORRECTION:</b> ....Islamic architecture like Alhambra or <u>Hindu architecture such as Cambodia's Angkor Wat</u>,...<br/> <u>Justification:</u> Obviously Angkor Wat, a Hindu temple and the largest religious structure in the world, is not an example of Islamic architecture.</p>   |
| <p>From att1jappendiceshss, Appendix H<br/> <b>Problems, Questions, and Themes in the History and Geography Classroom</b></p>  |   |
| <p>lines 305 to 308, page 792<br/> <b>29 DELETE:</b> In numerous societies, such as Nigeria, the Sudan, and India, the revival of religion—and of religion as an expression mode of political identity—has bred tension and even outright violence between members of neighboring religious communities.</p> | <p>lines 305 to 308, page 792<br/> <b>29 DELETE:</b> In numerous societies, such as Nigeria and the Sudan, <del>and India</del>, the revival of religion<br/> <u>Justification:</u> Attributing religious violence in India to "the revival of religion" is a highly politicized and inaccurate characterization. No doubt religion is a major factor in riots which have occurred in India, but to attribute that to a revival is a disguised way to blame the Hindu community for the violence and portray the Muslims of India as the victims, which is largely inaccurate.</p>            |
| <p>lines 451 to 452, p. 796<br/> [recommended reader for this chapter:]<br/> <b>30 DELETE:</b> Edward Luce, <i>In Spite of the Gods: The Rise of Modern India</i> (New York: Anchor, 2008).</p>  | <p>lines 451 to 452, p. 796<br/> <b>30 DELETE:</b> <del>Edward Luce, <i>In Spite of the Gods: The Rise of Modern India</i> (New York: Anchor, 2008).</del><br/> <u>Justification:</u> This is a highly politicized book, mostly taking the view of India's Congress political party. It is written by a New York Times journalist, not an expert on India. The title itself is an insult to the Hindu religion, implying Hinduism has been holding back the rise of India. Luce's book, while popular, is hardly the view of an expert on India. Better resources can be found and cited.</p> |
| <p><b>Grade Ten – World History,</b></p>   |   |

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| <b>Culture, and Geography: The Modern World</b>   |  |
| <p>lines 534-537, p. 447</p> <p><b>31 REPLACE:</b> Print technology and more rapid transportation aided the growth of organized religion. <del>These technological developments also facilitated the transformation of regional Indian religious traditions into a more unified Hinduism.</del></p> | <p>lines 534-537, p. 447</p> <p><b>31 REPLACE WITH:</b> <u>These technological developments also facilitated integration of regional Indian religious traditions into the larger religious tradition of the subcontinent while still retaining their regional identity.</u></p> <p><u>Justification:</u> Hinduism did not so much become more unified as the various regional traditions came to better see themselves as part of the larger religious tradition of the subcontinent, but without loss of their particular identity.</p>   |
| <b>Grade 9-12</b>   |  |
| <p>lines 425 to 428, p. 403</p> <p><b>31 DELETE:</b> the Cambridge Educational Videos which include episodes on <b>Hinduism</b>, Buddhism, Judaism, Christianity and Sikhism; and a biography on Roger Williams, who promoted religious freedom in the colony of Rhode Island.</p>                  | <p>lines 425 to 428, p. 403</p> <p><b>31 DELETE:</b> ..... the Cambridge Educational Videos which include episodes on <b>Hinduism</b>, Buddhism, Judaism, Christianity and Sikhism; for Hinduism video The History of Hindu India may be used ....</p> <p><u>Justification:</u> Our counterparts in UK do not find the Cambridge video on Hinduism to be particularly representative of the Hindu religion (they did not comment on the videos of the other religions). We recommend <i>The History of Hindu India</i>, the book and documentaries (available on YouTube, and recently passing 750,000 hits), as an authentic and historically accurate reference for Hinduism, a work executed under the aegis of Dr. Shiva Bajpai.</p> |